

of the prizes. Friday morning was devoted to the assortment and distribution of a quantity of clothing contributed by various friends of the mission, both in Canada and in England, who, could they have seen the pleasure that lighted up the usually stolid, impassive faces of these poor children of the forest, as they congregated in and around the mission house, and heard the chorus of "megwach megwach," that ran round the circle as they received from the Bishop's hands the gifts, all of them most serviceable, which had been so generously placed at his disposal in their behalf, they would have felt themselves richly rewarded for all their trouble, and realised once more how true it is that "It is more blessed to give than to receive." The squaws were specially delighted with the gifts of thread, needles, thimbles, tape, pins, etc., sent up by the Young Ladies Association of the church of the Ascension, Hamilton, and evidently, and wisely designed from the unmade up material which accompanied them, to evoke native talent in the mysterious art of dress-making. The afternoon was devoted to the visitation of houses and gardens already referred to. Saturday morning was given to the school. The result of the inspection was not satisfactory, but very scanty, if indeed any, progress having been made since the Bishop's last visit. Of the senior Indians Oshkopekide almost entirely self-taught, read the general confession in Indian, and Mugwa part of the 2nd chap. of St. Mathew, while of the juniors, Ned Pedigoogin ranked first, and Walter Obesuken, Stephen Pedyoojin, and Albert Misbail second and equal. The incorrigibly migratory habits of the Indians are the main difficulty here, added of course to the fact that being very ignorant themselves, they are unable to realise the advantage of education for their children. The opportunities was therefore taken to read them a homily on the subject, which resulted in a general pow-wow, ending in, first an earnest request, that I would ask the Government to send a paid teacher, who would devote all his time to the school, as Mr. Rennison could not, and further, a solemn promise that if this were done, they would leave their families behind them when going on their hunting expedition, and make their children attend the school regularly. In the afternoon a new element was introduced into the episcopal visitation by the inauguration of games and sports of various kinds, shooting, archery, canoe and boat races, etc., all of which excited the utmost maximum of enthusiasm of which the Indian natives seem capable. The squaws and boys took their part in the sports as well, one of the most amusing being a race in which the former competed for a cotton dress held in the extended hand of the missionary at the goal, and with as much of zest as ever animated those who in old times strove for the pine or parsley crowns of the Isthmian games. Then came the inevitable feast, the Indians "sumum bonsure," consisting of the customary luxuries of flour, tea, and pork, after which they scattered to their several dwellings, though not without tendering many a hearty "megwach" to the "Keechewahkuhdawekoonubriga" for the pleasure and amusement he had provided for them.

Sunday morning dawned brightly and full of sunshine. Morning Prayer being at 10 o'clock, followed by the confirmation of three candidates, a sermon, interpreted by Mr. Rennison, and the Holy Communion at which eight of the Indians presented themselves, their demeanour as devout and reverent as could be witnessed in even the best instructed of our city congregations. At 4 p.m. evening prayer was said in the little church, after which we adjourned to the cemetery close by, which the Indians had carefully fenced in with a view to its consecration. The site was well chosen on a little eminence to the south west of the church, and had been thoroughly cleared. The service was a touching and impressive one as we stood, every head uncovered, round the nine graves which marked the last resting places of those who had fallen asleep since good Bishop Fauquier, himself too, entered into rest, had gathered these poor pagans into the fold of Christ, and appointed the bounds of their habitations. Three of Michael's children had been laid there, and he himself stood by the little mounds, stealthily brushing away the tears that fell, as the Bishop spoke of sin and death, and, best of all, the resurrection. Pedigoogin too had laid one of his little ones there. Elizabeth too was interred there, she had been one of Oshkopekeda's two wives, put away when he became a christian, but supported till his death, (of consumption at the age of 40,) just before which she had told those who stood round her that she saw the gates of the heavenly city, and begged of Mr. Rennison, as her dying request, that her youngest daughter, Hannah, might be taught to believe in Christ and to love and serve him. Jane was sleeping there also, "in sure and certain hope." The Bishop remembered her well, she had sung a hymn for him on his last visit. She had been from the first, a most regular attendant at church, and a devout worshipper, and had died, after an illness of only four days, in simple trust in the Saviour who had died for her. In another grave lay all that was mortal of poor old Weesqua. This was the aged woman whom Mr. Rennison had found in February, 1884, 40 miles from the mission, on Black Sturgeon Lake, perishing of cold and hunger, her entire dress consisting of a well-worn rabbit skin blanket, and two pieces of old sacking sewn up as an under-garment. It was no easy matter to transport a feeble woman, between 80 and 90 years of age, all that distance, in midwinter, but the brave missionary accomplished it, though only by carrying the poor creature every now and then, and when she fell in the deep snow, lifting her out of it again. For two months afterwards she was an occupant of the mission house, nursed and tended by Mrs. Rennison as lovingly as though she had been her own mother. No persuasion could induce her to stay in a bed, all this time she lay on a blanket beside the fire, and at last died there. Owing to her enfeebled condition both of mind and body, she left no very clear or decided testimony as to her faith, but the words spoken and the prayers offered beside her daily cannot have been in vain. How destitute poor Wusqua must have been may be inferred from the inventory of her worldly goods, which were all spread out before the Bishop. Over